A Race for Eternal Life:

BEING AN EXTRACT

FROM THE

HEAVENLY FOOTMAN.

A

SERMON

ON

1 CORINTHIANS ix. 24.

Written by the AUTHOR of the *Pilgrim's Progress.*

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LONDON:

Printed and sold at the New Chapel, City-Road; and at the Rev. Mr. WESLEY'S Preaching-Houses, in Town and Country. 1789.

[PRICE ONE PENNY.]

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HEAVENLY FOOTMAN.

A

SERMON

ON

COLOSSIANS iii. 1.

An Extract from pious* JOHN BUNYAN's *Dedication of his* Heavenly Footman :

BEING

"An Epiſtle to all ſlothful People."

FRIENDS!

SOLOMON *ſays that* the deſire of the ſlothful killeth him. *No greater ſhame can befal a man, than to ſee that* he *has fooled away his ſoul, and ſinned away eternal life. The way to do it is, to be ſlothful in the work of ſalvation. He who ſhall loſe his ſoul through ſlothfulneſs, will have no cauſe to be glad thereat, when he comes to hell.*

The ſluggard will not plough by reaſon of the cold, Prov. xx. 4. *That is, he will not* break up the fallow ground *of his heart becauſe there muſt be ſome pains taken by him that will do it. He that is ſlothful in the things of this world, is loth to ſet about the work he ſhould follow—is willing to make delays—will make any ſmall matter a ſufficient excuſe to keep him off from plying his work—does his work by halves—does uſually loſe the ſeaſon, in which things are to be done; and* THUS *it is alſo with them that are ſlothful for heaven, they miſs the ſeaſon of grace. And therefore they will be chid for the ſame.* Thou wicked, *or ſlothful* ſervant, out of thine own mouth will I judge thee: thou ſaidſt, *I was thus and thus,* Luke xix. 22, 23. Wherefore then gaveſt not thou my money to the bank, &c. Take the unprofitable ſervant, and caſt him into outer darkneſs. Matt. xxv. 26. 30.

* This extract is publiſhed: 1. To ſtir up lazy and inconſiſtent Arminian profeſſors, who aſſert, that we ſhould work out our ſalvation with diligence; and yet neglect doing it: And 2. To convince of partiality, the contentious Calviniſts, who quarrel with their brethren, for preaching *conſiſtently* the very ſame doctrine, which is *inconſiſtently* maintained by their orthodox teachers, among whom pious *John Bunyan* ſtands in the firſt rank.

What ſhall I ſay? Time runs, and will you be ſlothful? Your ſouls are worth a thouſand worlds and will you be ſlothful? The curſe of God hangs over your heads, and will you be ſlothful? Devils are laborious, and ſeek by all means to keep you out of heaven; and will you be ſlothful? Would you be willing to be damned for ſlothfulneſs? Was Chriſt ſlothful in the work of your redemption? If all this will not move you, I tell you, God will not be ſlothful to damn you.

Obj. *But if I ſhould ſet in, and run as you would have me, I muſt run from all my ſins, and loſe the love of my friends.* Anſ. *True: yet if thou doſt not, thou wilt run into hell-fire, and thou art ſure to loſe the love of God, and the benefit of heaven.*

Obj. *But ſurely I may begin this time enough a year or two hence?* Anſ. *Haſt thou any leaſe of thy life? Doſt thou know whether the day of grace will laſt a week longer or no? For the* day of grace *is paſt with ſome, before their life is ended; and if it ſhould be ſo with thee, wouldſt not thou ſay, "O that I had begun to run before the day of grace had been paſt, and the gates of heaven ſhut againſt me?" But all theſe are the words of a ſlothful Spirit. Ariſe, man, be ſlothful no longer. Set foot, and heart, and all into the way of God, and run. The crown is at the end of the race. There alſo ſtands the loving Fore-runner, Jeſus. O therefore, do not delay, but put in practice the words of the men of Dan;* Ariſe: for we have ſeen the land; and behold it is very good: and are ye ſtill? *Do you forbear running?* Judg. xviii. 9.

A RACE

A RACE FOR ETERNAL LIFE:

A SERMON, &c.

So run that ye may obtain, 1 Cor. ix. 24.

HEAVEN is that which every one desireth, yet but very few do obtain that glory. Many eminent professors drop short of a welcome from God into this pleasant place: therefore, sit not still, and wish for heaven; but run for it, *So run that ye may obtain.* As if the Apostle should say: Some, because they would not lose their souls, began to run betimes, apace, with patience, the right way; do you so *run.* Some run from friends and companions, and this that they may have the crown, do you so run. Some run through good report and evil report, that they may win the pearl: do you so run. *So run that ye may obtain.*

These words are taken from men's running for a wager: a very apt similitude to set before the saints; *Know ye not that they which run in a race, run all, but one obtaineth the prize? So run that ye obtain.* That is, be sure you win as well as run.

The doctrine I find in the words of the text is this: *They that will have heaven must run for it:* I say, THEY THAT WILL HAVE HEAVEN MUST RUN FOR IT. I beseech you to heed it well. The prize is Heaven, and if you will have it, you must run for it. You have another scripture, Heb. xii. *Let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race set before us.* Again, says *Paul, I so run, not as uncertainly, so fight I, &c.*

But observe, 1. That this running is to be understood of the swiftest sort of running called a *fleeing: that we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.* Heb. vi. It is taken from that of Josh. xx. concerning the man that was to flee from the city of refuge, when the avenger of blood was hard at his heels, therefore it is a running for one's life; a running with all might and main.

2. This running is called a *preſſing*, I PRESS *towards the mark*: Phil. iii. 14. which ſignifies that they that will have heaven muſt not ſtick at any difficulties, but *preſs*, crowd, and thruſt through all that may ſtand between heaven and their ſouls. *So run.*

3. This running is called in another place, a *continuing* in the way of life. *If you* CONTINUE *in the faith grounded and ſettled, and be not moved away*, Col. i. 23, not to run a little now and then, by fits and ſtarts, or half way, or almoſt thither; but to run for my life, and to continue to the end of the race, which muſt be to the end of my life: Firſt, Becauſe many *run*, yea run *far* too, who yet miſs of the crown that ſtands at the end of the race. You know that all who run in a race, do not win; and ſo it is here. What do you think that every profeſſor will have heaven? What, every lazy one, that ſcarce runneth ſo faſt heaven-ward, as a ſnail creepeth on the ground?—2. Becauſe the man that runs, if he does not obtain the prize loſes his labour. And, ah, how many *ſuch* runners will there be found at the day of judgment! Multitudes come to heaven's gates, and there ſtand crying, Lord, Lord, when they have nothing but rebukes for their pains: *Depart from me.* You come too late. You run too lazily. The door is ſhut. O ſad ſtate of thoſe that run and miſs! Therefore, if you will have heaven, you muſt run for it. *So run that ye may obtain.*——

1. Becauſe the way is long: there is much work to do; there are many ſteps to be taken by thoſe that intend to be ſaved. Out of *Egypt* thou muſt run a long journey through the vaſt wilderneſs, before thou come to the land of promiſe.

3. They that go to heaven muſt run

the way is long, ſo time, in which they are to get to the end of it, is very uncertain. When death comes, away thou muſt go, whether thou art provided or not; and therefore look to it: it is not good dallying with the ſalvation or damnation of thy ſoul.

5. They that will have heaven muſt run for it: becauſe the devil followeth them. *He goeth about ſeeking whom he may devour*: and I will aſſure you, the devil is nimble: he can run apace: he has overtaken many, turned up their heels, and given them an everlaſting fall. Hell alſo has a wide mouth: it can ſtretch itſelf farther than you are aware of: and as the angel ſaid to *Lot*, Look not behind thee, neither tarry thou in all the plain, leſt thou be conſumed; ſo ſay I to thee, Take heed, tarry not, leſt the devil, hell, death, and the fearful curſes of the law overtake thee, and throw thee

down

down in the midſt of thy ſins, ſo as never to riſe again. If this were well conſidered, then thou, as well as I, wouldſt ſay, They that will have heaven, muſt *run* for it.

6. They muſt run for it, becauſe, perchance, the gates of heaven may be ſhut ſhortly. *I ſhut and no man can open*, ſays Chriſt. If thou ſhouldſt come but one quarter of an hour too late, I tell thee, it will coſt thee an eternity to bewail thy miſery in. *Francis Spira* can tell thee, what it is to ſtay till the gates of mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out! What out of heaven! Sinner, rather than *loſe* it, *run for it.*

Laſtly, *So run that thou mayſt obtain:* becauſe, if thou loſe, thou loſeſt ſoul, Chriſt, heaven, &c. Beſides, thou layeſt thyſelf open to the ſhame and reproach, that God, Chriſt, ſaints, &c. can lay upon thee. All that go by will begin to mock at thee, ſaying, *This man began to run well, but was not able to finiſh.*

DIRECTIONS.

I. If thou wouldſt *ſo run, as to obtain* the kingdom of heaven, get into the way. It is not ſimply the *runner*, nor yet the *haſty* runner, that winneth the crown, unleſs he be *in the way*, that leads thereto. There is a great running to and fro, and yet every one is for his life, his ſoul. If you ſay, Which is the way? Jeſus ſays, *I am the way, &c.* So then thy buſineſs is, (if thou wouldſt have ſalvation) to ſee if thou art planted *in him*, haſt *faith in him*, ſo as to make a *uſe* out of him, and to conform thee to him. For the Lord's ſake, take heed. Do not think, thou art in the way upon too ſlight grounds: for if thou miſs the way, thou wilt miſs the prize, and loſe thy ſoul. Miſtruſt thy own ſtrength: down on thy knees in prayer to the Lord, for the Spirit of truth: ſearch the word for direction; flee ſeducers: keep company with the chriſtians, that have moſt experience of Chriſt: have a care of relying on outward obedience.

DIR. II. Be much in ſtudying the way; what Chriſt is: what he has done; why he has done what is done; and what he does in heaven. Be thinking alſo of thoſe places to which thou muſt not come near. Avoid ſuch things as are expreſsly forbidden in the word of God. *Withdraw thy foot from her, for her ſteps take hold of hell*, Prov. v. And ſo of every thing that is in the way. *So run.*

DIR. III. Strip thyſelf of thoſe things, that may hinder thee in the way to heaven; as coveteouſneſs, pride, luſt, or whatever elſe thy heart may be inclined unto, which may hinder

hinder thee in this heavenly race. Men that run for a wager, do not encumber themselves. *Every man that striveth for the mastery, is temperate in all things.* It is but a vain thing to talk of going to heaven, if thou let thy heart be encumbered with those things that would hinder.

DIR. IV. Beware of by-paths: take heed of all crooked paths, that lead to damnation. Some of them are dangerous because of *practice*, some because of *opinion*. But look right before thee; *ponder the path of thy feet; turn not to the right hand, nor to the left; remove thy foot far from evil.* This counsel not being taken, is the reason of that reeling this way, and that way, and so missing the way to the kingdom. The way to heaven is hard to be found, and as hard to be kept in. Yet as the harlot's house at *Jericho* was known by one scarlet thread, so the streams of Christ's blood run throughout the way to heaven: mind that: *have boldness to enter into the holiest, by the blood of Jesus.*

DIR. V. Do not look too high. If thou be prying overmuch into God's secret decrees, thou mayst stumble and fall, as many hundreds have done.

DIR. VI. Have not an ear open to every one that calleth after you. If men run for some great matter, they say, I am running for a wager: if I win, I am made: if I lose, I am undone: hinder me not. Thus shouldst thou do, and thou hast more cause than they: for as much as they run but for things that last not; but thou, for an incorruptible glory. I give thee notice of this, knowing that thou shalt have enough to call after thee, even the devil, sin, pleasures, profits, ease, pride, &c. one crying, Stay for me; the other saying, Do not leave me; and a third, Take me along with you. Let not thine ear be opened for such *sink-souls*. You know what it cost the young man, that was inticed by a harlot, Prov. vii. Many strong men have been slain, that is, kept out of heaven by her. Soul, take this counsel and say, Satan, sin, pleasure, profit. &c. let me alone: stand off: come not nigh me: for I am running for heaven, for my soul, for God, for Christ; from hell and everlasting damnation. If I win, I win all; and if I lose, I lose all: let me alone. *So run.*

DIR. VII. Be not daunted, though thou meetest with ever so many discouragements in thy journey. Encourage thyself with the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in. If these be not thy meditations, thou wilt draw very heavily, if thou do not give up all for lost, and so knock off from following any farther.

DIR. VIII.

DIR. VIII. Take need of being offended at the croſs, that thou muſt go by. If thou art in the way to the kingdom, my ſoul for thine, thou wilt come at the croſs ſhortly. The Lord grant that thou doſt not ſhrink at it, ſo as to turn thee back again. The croſs ſtands as a way-mark to heaven, thou muſt go cloſe by it: nay, thou muſt take it up, or elſe thou wilt quickly go out of the way that leads to heaven, and turn aſide to ſome of thoſe crooked lanes, that lead down to the chambers of death.

The croſs is known, 1. in the doctrine of *Juſtification*. It ſtretches every vein in a man's heart, to be willing, in the very midſt of the ſenſe of his ſins, to throw himſelf wholly upon the righteouſneſs of another. 2. In the doctrine of *Mortification*. Is it nothing for a man to lay hands on his darling ſins, that ſtick as cloſe to him as the fleſh does to the bones? If this were an eaſy matter, what need of all theſe prayers, ſighs, watchings? Nay, do you not ſee that ſome men, before they will ſet about this work, will even venture the loſs of heaven, Chriſt and all? I aſſure you to cut off right hands, and pluck out right eyes, is no pleaſure to the fleſh. 3. In the doctrine of *Perſeverance*. It is no great matter to begin to look for heaven, to begin to ſeek the Lord, to begin to ſhun ſin; but it is a very great matter to continue with God's approbation. My ſervant *Caleb*, ſays God, has followed me, he has continually followed me *fully*: *he ſhall poſſeſs the land*. Num. xiv. 24. Almoſt all the many thouſands of the children of *Iſrael*, fell ſhort of the perſeverance, when they walked from *Egypt* towards the land of *Canaan*. Indeed they went to the work at firſt pretty willingly, but they were quickly out of breath. It is an eaſy matter for a man to run a mile or two. O but to hold out for a thouſand miles! he that does this, muſt look to meet with the *croſs*. Perſeverance is a very great part of the *croſs*. I could point out many, that after they have followed the ways of God three or four years, have been beat out of wind, have taken up their lodgings and reſt, before they have got half way to heaven; ſome in this, and ſome in that ſin; have ſecretly, nay, ſometimes openly ſaid, The way is too ſtrait, the race too long, the religion too holy, I can go no farther. It is the croſs, which keeps thoſe who are kept from heaven. It is that which ſpoileth all. Some when they come to the croſs, can go no farther. Others ſtumble at it and break their necks. Others turn aſide to the left hand or to the right, and ſo think to get to heaven another way. Therefore if thou meet the croſs in

thy journey, in what manner soever it be, take courage; knowing that by the cross is the way to the kingdom.

DIR. IX. Beg of God, that he would enlighten thine understanding, and enflame thy will. When men come to see what a heaven there is to be enjoyed; it will make them run through thick and thin. When a man's will is fully set to do a thing, it must be a very hard matter that shall hinder that man from bringing about his end. You *self-willed* people, no body knows what to do with you. We say, He *will* have his *own will*, do all that we can. A man that is resolved says, I *will* do my best to advantage myself; I *will* do my worst to hinder my enemies; I *will* have it, or I *will* lose my life. Though he kill me, yet *will* I trust in him. I *will* not let thee go, except thou bless me. I *will*, I *will*, I *will*. O this blessed inflamed will for heaven! What is like it? I tell you the *will* is all! That is one of the chiefest things, which turns the wheel either backwards or forwards; and God knoweth that full well, and so does the devil, and therefore they both endeavour very much to strengthen the *will* of their servants. God is for making of his a *willing* people to serve him: and the devil does what he can to possess the *will* of those that are his, with the love of sin: and therefore when Christ comes close to the matter, he says, *You* WILL NOT *come to me. How often would I have gathered you, as a hen does her chickens, but ye* WOULD NOT. O therefore cry hard to God, to inflame thy *will* for heaven and Christ. Get thy *will* tipt with heavenly grace, and resolution against all discouragements, and thou goest full speed for heaven. But if thou faulter in thy will, thou wilt run halting all the way, and also to be sure, *thou wilt fall short at last*. The Lord give thee a will and courage!

Before I take my leave of thee, let me give thee a few MOTIVES along with thee. It may be they will be as good as a pair of spurs, to prick on thy lumpish heart in this rich voyage. 1. If thou winnest, then heaven, yea life eternal is thine; and if thou losest, then thy loss is heaven: besides, thou procurest eternal death, with the everlasting damnation of thy own soul. 2. Death and damnation follow after thee as hard as they can drive, and therefore, for the Lord's sake make haste. 3. If they seize upon thee before thou get to the city of refuge, they will put an everlasting stop to thy journey. This also cries, Run for it. 4. Now heaven's gates, with Christ's arms, are wide open to receive thee. This consideration should make thee reach out, and fly with full speed. 5. Keep thine eye upon the prize. Be sure that thine

thine eyes be continually upon the profit thou art like to get. The reaſon why men faint in their race to heaven, lieth chiefly in either of theſe two things: Firſt, they do not ſeriouſly conſider the worth of the prize; they muſt loſe heaven for want of conſidering the worth of it. That thou mayeſt not do the like, keep thy eye much upon the comfort that is to be had there by thoſe that win the prize. This made the Apoſtle run through any thing, perils by ſea, and perils by land, &c. It made alſo others endure to be ſtoned, ſawn aſunder, thrown to the wild beaſts. Secondly, do not ſay in thy heart, This is too good for me; for I tell thee, heaven is prepared for all who will accept of it; therefore take heart and *run*, man. 6. Think much of them that are gone before. When my baſe heart has been inclining to loiter in my way towards heaven, the very conſideration of the glorious ſaints and angels in heaven, what they enjoy, how they would befool me if they knew that my heart was drawing back, has cauſed me to ruſh forward, and ſay to my ſoul: Come, ſoul, let us ſee what this heaven is; let us even venture for it, and try if that will quit our coſt. O therefore, throw away ſtriking luſts, follow after righteouſneſs, love the Lord Jeſus: I'll warrant thee, he will give thee a goodly recompenſe. 7. Set to work, and when thou haſt run thyſelf down-right weary, the Lord Jeſus will take thee up and carry thee. Is not this enough to make any poor ſoul to begin his race? Fathers encouraging their children, ſay, Run, ſweet babe, until thou art weary, and then I will carry thee. Chriſt will *gather the lambs with his arm, and carry them in his boſom.* When thou art weary thou ſhalt ride.—Or elſe he will convey new ſtrength into thy ſoul, which will be as well. *The young men ſhall utterly fail, but they that wait upon the Lord ſhall renew their ſtrength,* Iſa. xl. 30, 31. 8. The devil will loſe no time, ſpare no pains, neither will his ſervants, to ſeek the deſtruction of themſelves and others: and ſhall not we be as induſtrious for our own ſalvation? Shall the world venture the damnation of their ſouls, for a corruptible crown; and ſhall not we venture the loſs of a few trifles, for an eternal crown? Shall they venture the loſs of eternal friends, as God to love, Chriſt to redeem, the holy Spirit to comfort, heaven for an habitation, ſaints and angels for their company, and all this to hold communion with ſin, and a few drunken, lying, covetous wretches like themſelves? And ſhall not we labour as hard, run as faſt, ſeek as diligently, nay, a hundred times more diligently, for the company of thoſe glorious and eternal friends? Shall it be ſaid at the laſt day, That wicked

men

men made more haſte to hell, than thou did to heaven? O run with all might and main.

Now I come to make ſome uſe and application of what has been ſaid. You ſee, that he who will go to heaven, muſt *run* for it; yea, and *ſo* run as I have ſaid. Well then, do you *ſo* run. And now let us examine a little. Art thou got into the right way? Art thou in Chriſt? Search: when waſt thou turned out of thy ſins, into Chriſt? Doſt thou ſee thyſelf in him? Is he more precious to thee than all the world? Is thy mind always muſing on him? Doſt thou love to be talking of him? and walking with him? Doſt thou count all things lifeleſs, empty, vain, without communion with him? Does his company ſweeten, and his abſence embitter all things? Soul, be ſerious; and do not take things of ſuch weighty concern, as the ſalvation or damnation of thy ſoul, without good ground.

1. Art thou unladen of pride, pleaſures, profits, luſts? What! Doſt thou think to run faſt enough, with thy ſins and luſts in thy heart? I tell thee, Soul, they that have laid all aſide, every weight, every ſin, and are got into the nimbleſt poſture, find work enough ſo to run as to hold out. Art thou therefore unladen of theſe things? Never talk of going to heaven if thou art not. It is to be feared, thou wilt be found among thoſe *many that will ſeek to enter in, and ſhall not be able.*

2. If ſo, what will become of them, that are grown weary before they are got half way? Why, man, it is he that holdeth out to the end, that ſhall be ſaved: it is he that OVERCOMETH, that ſhall inherit all things: it is not every one that begins. *Agrippa* ſlept fair enough, but he ſlept ſhort. Methinks I have ſeen how theſe poor wretches, that get but almoſt to heaven, ſhall cry out in hell, ſaying, I was almoſt a chriſtian, I was almoſt got into the kingdom, almoſt out of my ſins, almoſt from under the curſe of God; *almoſt*, but not *altogether*. O that I ſhould be almoſt at heaven, and ſhould not go quite through!

3. What will become of them that ſome time ſince were running poſt-haſte to heaven, but now are running as faſt back again? Do you think thoſe will ever come thither? What! To turn back again to ſin, to the world, to the luſt of the fleſh, to the devil! *It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment.* Thoſe men ſhall be damned for profeſſing to all the world, that ſin is better than Chriſt; for the man that runs back again, does as

good

good as ſay, I have tried Chriſt, and I have tried ſin, and I do not find ſo much profit in Chriſt as in ſin. O ſad! What a doom they will have, who were at heaven's gates, and then run back again. *If any draweth back*, ſays Chriſt, *my ſoul ſhall have no pleaſure in him.* Again, *No man having ſet his hand to the plough*, that is, ſet forward in the way of God, *and looking back*, turning back again, *is fit for the kingdom of heaven*; and if not fit for the kingdom of heaven, then for certain, he muſt needs be fit for the fire of hell; and therefore, thoſe that bring forth theſe apoſtatizing fruits, as briers and thorns, are rejected, being *nigh unto curſing, whoſe end is to be burned.* If they ſhall not *eſcape, that neglect*, how ſhall they eſcape that reject, and turn their back upon, *ſo great ſalvation?* And if the righteous, that is, they that run for it, will find work enough to get to heaven; then where will the ungodly, backſliding ſinner appear? O if *Judas* the traitor, or *Francis Spira* the backſlider, were but now alive to tell theſe men, ſurely it would ſtick by them.

4. He that backſlides, and he that ſits ſtill in ſin, are both of one mind: the one will not ſtir becauſe he loves his ſins: the other runs back again, becauſe he loves the things of this world. Is it not the ſame thing? Shall not the ſame hell hold them hereafter?

5. They that will have heaven muſt run for it. This calls aloud to thoſe, that began but awhile ſince to run, to mend their pace, if they intend to win. They, who come hindermoſt, had need to run faſteſt. There are thoſe that have run ten years to thy one, and yet will ſay, they doubt they ſhall come late enough. How then will it be with thee? Look to it therefore; part ſpeedily with all that is an hinderance to thee in thy journey, and *ſo run that thou mayeſt obtain.*

6. You that are old profeſſors, take heed that the young ſtriplings of Jeſus, that began to ſtrip but the other day, do not out-run you, ſo as to have that ſcripture fulfilled on you; *The firſt ſhall be laſt, and the laſt firſt.* You that are hindmoſt, ſtrive to out-run them that are before you: and you that are foremoſt, hold your ground: that is the right running, for one to ſtrive to out-run another.

7. How unlikely are they to win, that think it is enough to keep company with the hindmoſt: if there be but any lazy, ſlothful, half-hearted profeſſors in the country, they will be ſure to take example by them, not conſidering that the hindmoſt loſe the prize. It coſt the fooliſh virgins dear for coming too late. *They that were ready went in with*

 him.

him, *and the door was ſhut.* Afterwards mark! *Afterwards* came the other virgins, ſaying, *Lord, Lord, open to us:* but he anſwered, *Depart, I know you not.* Depart, lazy profeſſors cold profeſſors, ſlothful profeſſors. O! methinks the word of God is ſo plain for the overthrow of you lazy profeſſors, that it is to be wondered men do take no more notice of it. How was *Lot's* wife ſerved for running lazily, and for giving but one look behind her? It turned her into a pillar of ſalt! It made *Judas* hang himſelf! yea, it will make thee curſe the day on which thou waſt born, if thou miſs the kingdom as thou wilt certainly do, if this be thy courſe.

8. How if thou, by thy lazy running, ſhouldſt not only deſtroy thyſelf, but be the cauſe of the damnation of ſome others. He is a profeſſes, ſay they, and yet he ſeeks pleaſures, profits, &c. and profeſſes he is going to heaven; yea, he ſays alſo, he does not fear but he ſhall have entertainment; let us therefore keep pace with him, we ſhall fare no worſe than he. Look to it, thou wilt have ſtrength little enough, to give account of the loſs of *thy own ſoul*; thou needeſt not have to give an account, why thou didſt ſtop others from entering in. How wilt thou anſwer that, *You would not enter in yourſelves; and them that would, you hindered?* For that ſaying will be eminently fulfilled on them, that through their own idleneſs do keep themſelves out of heaven, and by giving others the ſame example hinder them alſo.

9. I beſeech you, in the name of our Lord Jeſus Chriſt, that none of you do run ſo lazily in the way to heaven, as to hinder either yourſelves or others. If a man ſhould venture, when he is running for his life, to ſtep aſide out of his way to pick up a ſtraw, thou wouldſt condemn him: and doſt thou not condemn thyſelf, that doſt worſe, that loitereſt in thy race; notwithſtanding thy ſoul, heaven, glory, and all is at ſtake? Have a care, have a care, poor wretched ſinner, have a care, *Look unto Jeſus*, who is not only *the author and finiſher of faith*, but *who did for the joy that was ſet before him, endure the croſs, deſpiſe the ſhame*, and *is now ſet down at the right hand of God*, Heb. xii. 2.

Now, that you may be provoked to run with the foremoſt, take notice of this. It is ſaid that *Lot's* wife, looking back from behind him, became a pillar of ſalt; and yet we do not read, that he did ſo much as once look what was become of her: his heart was indeed upon his journey, as well it might: there was the mountain before him: and the fire

and

and brimſtone behind him: his life lay at ſtake, and he had loſt it, if he had but looked behind him. Do thou ſo run. In thy race, remember *Lot's* wife and her doom: remember for what that doom did overtake her: remember that God made her an example for all lazy runners to the end of the world; and *take heed thou fall not after the ſame example.*

If this will not provoke thee, conſider 1. *Thy* ſoul is either to be ſaved, or loſt: thou ſhalt not loſe *my* ſoul by thy lazineſs: it is *thy own* ſoul. *What ſhall it profit a man, if he ſhould gain the whole world, and loſe his own ſoul?* 2. If *thou* loſe thy ſoul, it is *thou* alſo that muſt bear the blame. 3. If thou wilt not run, the people of God are reſolved to leave thee behind. It may be, thou haſt a father, brother, &c. going poſt-haſte to heaven; wouldſt thou be willing to be left behind them? Well then, ſinner, wilt thou run? Art thou reſolved to ſtrip, or art thou not? Then quickly man; delay not in this matter. *Confer not with fleſh and blood.* Look up to heaven, and ſee how thou likeſt it; alſo to hell, of which thou mayeſt underſtand ſomething in my book called, THE GROANS OF A DAMNED SOUL. If thou doſt not know the way, enquire at *the Word of God.* If thou wanteſt company, cry for *God's Spirit.* If thou wanteſt encouragement, entertain the *promiſes.* But be ſure, thou begin betimes, get into the way, run apace, and hold out to the end. And the Lord give thee a proſperous journey. Farewel.

FINIS.